

THE  
ROANOKE RELIGIOUS  
CORRESPONDENT,

OR,

*MONTHLY EVANGELICAL VISITANT.*

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"Gather up the fragments that remain, that nothing be lost."—John vi. 12.  
"Many shall run to and fro, and knowledge shall be increased."—Danl. xii 4.

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From the Boston Recorder.

**JOHN HUSS, THE BOHEMIAN MARTYR.**

John Huss was born of poor parents, at a village called Hussinez, in 1373. Having received some education at the public school of a neighboring town, called Prachatiz, he became servant to a professor at Prague, who lent him some books, and assisted him in prosecuting his studies. Among other useful pursuits, he particularly delighted in church-history, and in the accounts of the old martyrs. In his twentieth year he became master of arts, and soon after was appointed professor of divinity in the University of Prague. A citizen having just at that time built the church, called Bethlehem, with a view to the preaching of the gospel both in the German and Bohemian languages, John Huss was nominated minister of the same, in the year 1400. He was also chosen by the queen to be her father confessor.

The writings of John Wickliff were introduced into Bohemia about this time. In the beginning, Huss was prejudiced against them, because they had been condemned as heretical by the pope. But the more carefully he perused and compared them with the holy scriptures, by which he was accustomed to prove all things, the more his belief of, and insight into, evangelical truth, and his conviction of the evils attending the superstitions and errors of the established church, increased. As long as he only preached against the sins prevailing at court and among the people, the clergy held him up as an excellent man, by whose mouth the Spirit of God himself would speak. But when he began to protest against the power of the popes, their sale of indulgences and their excommunications, and to insist upon a thorough reform of so corrupted a church; declaring the scriptures to be the only rule of faith and life for a Chris-

tian, and proving that the Lord's supper ought to be administered to the people according to the institution of our Saviour, he was immediately denounced by them as a mad heretic. In the beginning of his ministry, some courtiers of rank, who felt themselves offended by his free censure of their vicious conduct, complained of him to Wolbrant, archbishop of Prague, in presence of king Wenceslas. The prelate then answered, "that Huss had taken an oath at his ordination, that he would speak the truth without respect of persons." But when he began boldly to attack the vices of the superior and inferior clergy, the archbishop himself applied to the king to silence him. Wenceslas, however, shrewdly answered by repeating the prelate's own words—"Huss, you know, has promised at his ordination, to speak the truth without respect of persons."

In this manner Huss zealously contended for the truth, defended Wickliff's evangelical principles, and recommended to the students to read the Bible and Wickliff's works. Archbishop Sbinek, successor to Wolbrant, a man so very ignorant, that he took his first lessons in reading on his promotion to the See, caused Wickliff's works to be publicly burnt, in order to render himself more acceptable to the pope.

Huss retained, as heretofore, the love and respect of all the

people, both on account of his pious conversation, and his zeal for the salvation of his hearers. In 1410, he was chosen rector of the University; and as the Bohemian students had hitherto been oppressed by the Germans, who were wholly devoted to the pope, he procured for them their original privileges.

The opposition raised against Huss, led him into a more close examination of the scriptures; by which his faith in the truths of the gospel became more firmly established, his growth in the love and knowledge of the Lord Jesus Christ more apparent, and his testimony more unequivocal and efficacious: the rage of the pope and his followers against him, of course, increasing in proportion. In 1412, Pope John xxiii. proclaimed remission of sins to all, who would assist him in his wars against two antipopes and the King of Naples. John Huss most strenuously opposed this scandalous measure, and published doctrinal theses against it. He was now summoned to appear before the pope's tribunal at Rome; and when, by the persuasion of his friends, he declined it, the pope not only issued a decree of excommunication against him, but, by a dreadful interdict, prohibited all religious worship in the city of Prague. Huss met this heavy stroke with firmness, commended his cause to Jesus Christ, the Head of the Church, and wrote a solemn appeal to Him. That he

might, however, put a stop to the deplorable confusion which took place at Prague, in consequence of the popish excommunication, he quitted the city, and preached with great blessing in towns and villages, and in the open fields. Thus the knowledge of the gospel spread more and more; as the natural and never-failing consequence of the banishment of true believers.—See Acts viii. 1. 4.

At length he was cited, in 1414, to appear and answer for his conduct before the general council at Constance. To this end, he obtained from the Emperor Sigismund, a letter of safe conduct, by which a safe passage to and from Constance, was solemnly promised to him. Before he set out, he exhorted his friends in Bohemia, steadily to persevere in the truth, to remain immoveable in the faith of Christ, and to continue in prayer for him: for he immediately expressed his apprehensions, that he was going to meet heavy sufferings, and perhaps even to die the death of a martyr. He set out on his journey with cheerfulness and courage, but had scarcely arrived at Constance, when, in spite of the emperor's letter, he was thrown into a filthy dungeon, on pretence that no man was bound to keep faith with a heretic; but even in this dark abode, Jesus, whom he loved and revered, remained his light, his comfort, and strong support. When awake, he was occupied with the

contemplation of Christ's love unto death, and his precious promises to his church; and even when asleep, his mind often dwelt upon the same glorious subject. Of this, a remarkable instance is recorded: he dreamt, that he was in his church, called Bethlehem, and had drawn a figure of our Saviour upon the wall, which, however, was immediately obliterated by a stranger. Soon after, he saw some experienced artists coming in, who restored his drawing, and completed it in the best manner, insomuch that though the Romish bishops and priests did all in their power to erase it, they could not succeed, upon which, in the midst of his joy, he awoke.—History afterwards furnished the following interpretation of his dream: "Huss preached in the church, called Bethlehem, and unceasingly portrayed Jesus before the eyes of his hearers, according to the best of his knowledge. After his death, his enemies seemed to succeed in obliterating the impressions made by his teaching, by expunging the doctrine of our Saviour; but there arose from among his true followers, the Unity of the brethren, who, by the instruction of the Holy Ghost, obtained still clearer views of the great doctrine of atonement, and have not ceased even to the present day to set forth Jesus Christ, both among the Christians and heathens, after the example of the Apos-

tle Paul, Gal. iii. 1. as crucified among them. And may we not add, that this picture, the doctrine of the cross of Jesus, has become clearer and more distinctly exhibited through the power of God, even by the very opposition of those, who attempted to obliterate and destroy it?"

Amidst the suffering scenes of his imprisonment, Huss did not cease to write to his friends and adherents in Bohemia, and his numerous edifying letters sufficiently prove his great love and care for them, his humble opinion of himself, and the comfortable assurance he felt of the favor of his God and Redeemer. He exhorted them, for the sake of Jesus' passion, to stand firm in confessing the truth, and to pray to God, powerfully to strengthen and enable him to suffer martyrdom for his sake.

Having been left to linger above half a year in confinement, he was, at length, thrice presented to the council, and put upon his trial; he could scarcely utter a word, on account of the tumult and uproar made by his adversaries and judges on his appearance. No sooner did he open his mouth than they cried him down with insulting and railing vociferation: he was accused of many errors, which had never entered his mind, much less his writings; for instance, that he had given himself out to be the fourth person in the Godhead. He declared, that what he had really taught,

he believed from his heart, and begged earnestly, that, if he was wrong, he might be better instructed out of the word of God, and his errors confuted by the testimony of the Holy Scriptures. The council, however, would not enter with him upon the Bible, but sometimes by threats, and at other times by friendly admonitions and promises, sought to extort from him a solemn recantation of his doctrines. He declared that he would rather submit to be burnt alive than deny what he knew to be divine truth. His firmness being ascribed to obstinacy, he was condemned to the flames, as an incorrigible arch-heretic. John Von Chlum, his faithful friend, and a Bohemian baron, did not forsake him in this extremity. After Huss had been cast out, and declared an heretic, he gave him, in presence of the emperor and the whole council, the right hand of fellowship, and accompanied him and the turnkey to the door of the dungeon, encouraging him in these words: "Be of good cheer; suffer yourself rather to be robbed of your life, than of the gospel."

When, on the day of his death, the sentence was read to him in the Cathedral of Constance, in presence of the emperor and council, he knelt down, and after the example of Stephen, prayed God to forgive his enemies. Being asked for the last time, whether he persisted in maintaining his doctrines, he

answered: "I now stand before the face of God, and I never can do what you require, without a violation of His honor and my own conscience." Before he was led to the place of execution, he was solemnly presented to the whole council in his priestly habit, with the chalice in his hand, that he might be disgraced with special infamy. Being stripped of his habit, amidst dreadful imprecations, and the chalice snatched from him, he was pronounced an accursed Judas. He replied, "I place my trust in my Lord Jesus Christ, and know that he will never take from me the cup of salvation; yea, firmly believe that he will give it unto me this day in his kingdom." A paper mitre, upon which devils were painted, being placed upon his head, he comforted himself with the reflection, that Jesus had been, in mockery, crowned with thorns. He was then delivered to the magistrates with these words: "We deliver your body to the secular power, and your soul to the devil!" upon which he exclaimed: "O Lord Jesus! I commend my soul unto thee, for thou hast redeemed it." On the road to the stake, he sung psalms and hymns, with such cheerfulness and firmness, that his enemies themselves confessed, that he went to death as if he were going to a wedding-feast. Thus this faithful confessor of the gospel ended his race in the flames, July 6, 1415, and sealed his testimony by

martyrdom, in the 42d year of his age.

His faithful friend, Jerome of Prague, was also condemned by the council, on account of his open avowal of the truths of the gospel, and on May 30th, 1416, burnt alive on the very spot where Huss had suffered.

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INQUIRY INTO THE CAUSE OF  
ANIMAL LIFE--By DR. RUSH.

The different religions of the world, by the activity which they excite in the mind, have a very sensible influence upon human life. Atheism is the worst of sedatives to the understanding and passions. It is the abstraction of thought from the most sublime, and of love from the most perfect of all possible objects.—Man is as naturally a religious, as he is a social and domestic animal; and the same violence is done to his mental faculties, by robbing him of a belief in God, that is done by dooming him to live in a cell, deprived of the objects and pleasures of social and domestic life. The necessary and immutable connexion between the texture of the human mind, and the worship of an object of some kind, has lately been demonstrated by the Atheists of Europe, who, after rejecting the true God, have instituted the worship of nature, of fortune, and of human reason; and, in some instances, with ceremonies of the most splendid and expensive kind. Religions are friendly to animal life, in proportion

as they elevate the understanding, and act upon the passions of hope and love. It will readily occur to you, that Christianity, when believed and obeyed, according to its original consistency with itself, and with the divine attributes, is more calculated to produce those effects, than any other religion in the world. Such is the salutary operation of its doctrines and precepts upon the health and life, that if its divine authority rested upon no other argument, this alone would be sufficient to recommend it to our belief. How long mankind may continue to prefer substituted pursuits and pleasures to this invigorating stimulus, is uncertain; but the time we are assured will come, when the understanding shall be elevated from its present inferior objects, and the excited passions be reduced to their original order. This change in the mind of man, I believe, will be effected only by the influence of the Christian religion, after all the efforts of human reason to effect it, by means of civilization, philosophy, liberty, and government, have been exhausted to no purpose.

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From the Columbian Star.

MR. EDITOR: The following communication is submitted by one, who has often had occasion to feel the subject. If you deem it worthy a place in the Star, please insert it.

AMANDA.

Should the question be asked many parents, do you wish your children to become real

Christians, would not their hearts answer, "Yes—but not now?" Our daughters are just acquiring those accomplishments which are necessary for acceptance in the circles in which they are to move; and they are those, for which serious piety would give them a disinclination.—True, they might be amiable at home, well informed, and pleasing companions for the fire-side; but this is not what the world requires, and however it may be desired and expected after marriage, it is not at all necessary before. We wish them now to have as much religion as will save them from every outward immorality, and when they have families, an addition no doubt would be necessary. Should they become widows, they will want still more—and especially at the hour of death when the smiles of the world can no longer be of service, may they then be ardent in love, strong in faith, and go triumphing over the last enemy.

Nor are the objections to premature religion in our sons, fewer. They must be fitted to *live*, to acquire wealth and honor in society, to merit and enjoy the éclat of the world, to meet all its deceptions, intrigues and plots. The simplicity of the gospel and the spirit of Christ would be quite incompatible with many arts, which, for the sake of the favour of men, they must practise. We wish them now to be moral, to

frequent no bad company, nor indeed any other, except it be the society of those whose wealth or influence might help to bring them forward. And when they have established themselves in the world, and acquired a fortune, then, may God grant them his grace, and prepare them for future happiness.

Christian parents, do such thoughts as these lurk in your hearts? You at once answer, No. Why then not restrain your children, as far as possible, from evil example. "He that walketh with the wise shall be wise, but a companion of fools shall be destroyed." And no one can watch the force of sinful example upon youth, without feeling and acknowledging, that it is as really the work of God, if any are saved, as was the deliverance of the three children from the fiery furnace. But you say that they cannot be accomplished without such an intercourse with the world, as will expose them to these temptations. If that be granted, what follows? That you have concluded, rather to risk their salvation, than lose the accomplishment? And is not this the essence of your language?

If you wish them to be Christians indeed, why do you not set the example? Would you desire them to feel towards the family of man as Christ felt, why then do they see you admitting those distinctions between the poor and the rich, which are entirely contrary to

the spirit by which he acted.—To some, at least, I may add, why, if you desire heaven's best blessings upon you, do you not pray with and for them, and diligently teach them the commandments of the Lord our God, knowing that although the best instructions have no power to change the heart, yet He, whose prerogative that is, has said, "Train up a child in the way he *should* go, and when he is old, he will not depart from it." You see them pursuing the follies and vanities of the world, and oftentimes, when in words you slightly reprove, does not your countenance show that the hope of their gaining admiration, wealth and honor, buoys up your spirits as much as it elates theirs? And will not this admiration which you desire, and they pursue, have the most fatal tendency to destroy their souls. Do not be deceived, God has ordained family relations as the most powerful means in nature, if parents are faithful, for the conversion of souls. But if they be unfaithful, all the tendencies which He designed for a nobler end, will naturally waft them down to destruction. O that Christian parents would arouse from their dream! There is a manner of admonition, which has very little power to produce effect. It is that which flows from languid feeling, and half Christian desires. It is an effort made to satisfy conscience but is not pleasing to God. Parents ought first to feel deeply

the subject themselves, to be careful that their example corresponds with their exhortation; and then, taking advantage of that affection which subsists between them and their children, urge home the importance of "Seeking *first* the kingdom of God and his righteousness." O parents, are you willing to lead to hell those souls which you have introduced into existence? The word of God is sure, and every promise of His immutable. If you are found faithful, He will assuredly crown your labors with success.

### SCRIPTURE ILLUSTRATIONS.

From the New York American.

We have in our possession, "Travels in Syria and the Holy Land, by the late John Lewis Burckhardt." This is an expensive work, and will not probably be re-printed in this country. We deem it a service to our readers to make such selections from this and other rare works, as will illustrate the Holy Scriptures. Below will be found some information respecting the locust. Whoever peruses the account of the plague of locusts in Egypt, and especially the allusions made to them by the prophets, when depicting the calamities of the Jews, will read with interest any thing which shall render him more intimate with the nature of this terrible instrument of Divine vengeance, or enable

him to see more clearly the force and beauty of the prophetic imagery.

#### LOCUSTS.

"It was at Naeme\* that I saw, for the first time, a swarm of locusts; they so completely covered the surface of the ground that my horse killed numbers of them at every step, whilst I had the greatest difficulty in keeping from my face those which rose up and flew about. This species is called in Syria, Djerad Nedjdyat or Djerad Tryer, i. e. the flying locusts, being thus distinguished from the other species, called Djerad Dsahhaf, or devouring locusts. The former have a yellow body, a gray breast, and wings of a dirty white, with gray spots. The latter, I was told, have a whitish gray body, and white wings. The Nedjdyat are much less dreaded than the others, because they feed only upon the leaves of trees and vegetables, sparing the wheat and barley. The Dsahhaf, on the contrary, devour whatever vegetation they meet with, and are the terror of the husbandman; the Nedjdyat attack only the produce of the gardener, or the wild herbs of the desert. I was told, however, that the offspring of the Nedjdyat produced in Syria partake of the voracity of the Dsahhaf, and like them prey upon the crops of grain. Those

\* Naeme is a town of the Haouran, a valley of Syria, separated on the west from the valley of the Jordan by a chain of mountains.

which I saw in the Haouran and afterwards in the gardens of Damascus, fly in separate bodies, and do not spread over a whole district. The young of this species are quite black until a certain age.

The Bedouins eat locusts, which are collected in great quantities in the beginning of April, when the sexes cohabit and they are easily caught; after having been roasted a little upon the iron plate on which bread is baked, they are dried in the sun, and then put into large sacks, with the mixture of a little salt. They are never served up as a dish, but every one takes a handful of them when hungry. The peasants of Syria do not eat locusts, nor have I myself ever had an opportunity of tasting them; there are a few poor Fellabs in the Haouran, however, who sometimes, pressed with hunger, make a meal of them; but they break off the head and take out the entrails before they dry them in the sun. The Bedouins swallow them entire. The natural enemy of the locust is the bird Semarmar, which is of the size of a swallow, and devours vast numbers of them; it is even said that the locusts take flight at the cry of the bird. But if the whole feathered tribe of the districts visited by the locusts were to unite their efforts, it would avail little, so immense are the numbers of these dreadful insects."—*Burckhardt*, pp. 238, 239.

"Among other places I visited Nicotia, and on returning

from it to Larnica, was surprised to find myself almost enveloped in a cloud or thick body of locusts, covering the ground and skipping like grasshoppers, with a hissing noise; and a sight altogether so novel, that it occasioned some degree of apprehension. On returning to the convent, having informed the monks of this phenomenon, they treated it altogether lightly, and assured me that at particular seasons locusts came in such formidable numbers, as actually to darken or obscure the sun itself, and the work of destruction was incalculable. Their grand objects of attack, in particular, were the vine and the fig trees, which are stripped so completely bare of leaves as to convert the trees, almost in one moment, into an image of winter; and a husbandman, who, at the rising of the sun, beholds his fields fair and luxuriant, finds them, before it goes down, absolutely bare, like a desert."—*Wilson's Travels*.

#### MANNA.

Mr. Burckhardt, in his *Travels in Nubia*, gives the following description of this extraordinary production, which he met with in the valley of Ghor, to the south of the Dead Sea, and also on a mountain that lies eastward of Mount Sinai, called Djebal Serbal.

The Bedouins collect to this day the manna, under the very same circumstances described in the books of Moses. Whenever the rains have been plentiful during the winter, it drops

abundantly from the tamarisk, (in Arabic Tarfa,) a tree very common in the Syrian and Arabian deserts, but producing, as far as I know, no manna any where else. They gather it before sunrise, because if left in the sun it melts; its taste is very sweet, much resembling honey; they use it as we do sugar, principally in their dishes composed of flour. When purified over the fire it keeps for many months. The quantity collected is inconsiderable, because it is exclusively the produce of the Tarfa, which tree is met with only in a few valleys at the foot of the highest granite chain.

From Wilson's Travels in Syria and the Holy Land.

*Isaiah ii. 4.*

And they shall beat their swords into plough shares, and their spears into pruning-hooks.

The plough is not moved upon wheels; the share, which is small, scarcely grazes the earth; and it has only one handle, or shaft, for the use of the husbandman to guide it. He holds it with the right hand. It is made so light, that a person might, with facility, carry it in his arms. The share is covered with a broad piece of iron, and pointed at the end, which might readily be converted into a weapon of warfare, and again restored to its former state and applied to agricultural purposes.

*Psalms lix. 14, 15.*

And at evening let them return and make a noise like a dog, and go round about the city.

During the whole day, the dogs of the city (Cairo) were

perfectly quiet; but the moment the sun went down, they commenced a hideous bark or yell, which continued without intermission till sun-rise. The noise to those unaccustomed to it, is most disturbing, and places a complete embargo on sleep.

*Ezekiel xvi. 4.*

And as for thy nativity, in the day that thou wast born, thou wast not washed in the water to supple thee.

It is a custom of mothers to dip their children, soon after their birth, in the Nile, which is held to be a duty of a religious nature.

*Hosea xvi. 4.*

I will be as the dew unto Israel.

16th Dec.—Notwithstanding the sun was powerfully hot yesterday, the cold last night was most excessive, and this morning a prodigious dew with mist has fallen, which penetrated to the cabin. We, at first, supposed some fire had broken out, the whole cabin being completely enveloped in a cloud. This dew in the climate of Egypt, where rain seldom falls, is particularly refreshing to the plants of the earth, and is received as a peculiar blessing. It falls heavy like rain during the night, and is rapidly absorbed at sunrise.

*Mark v. 31.*

And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

At departing from the convent, my attention was attracted by a crowd of women, arranged in a circular form, who appeared to be overwhelmed with grief and despair, making

an extraordinary noise or howl. On coming up to them, I observed all were surrounding, in a sitting posture, an open grave containing a coffin, and they were lamenting the loss of a native of the village whose body was deposited in it. Many of them hung down their heads, and others were wringing their hands, and weeping bitterly, looking at the same time into the grave. Several were actually howling aloud, in one particular tone, as if suffering acute bodily pain, who, in reality, did appear to feel a deep sorrow on occasion of the loss sustained. On the other hand, I could evidently perceive that many among the group were acting a hired part.

#### HOUSE-TOP.

*Nehemiah* viii. 15, 16.

So the people went forth, and brought branches & made themselves booths, every one upon the roof of his house, &c.

The heat in Tiberias is sometimes so extremely great, from being situated in a hollow or valley, shut in with mountains, that the inhabitants are frequently obliged to have recourse to the tops of their houses to repose during the night; and these places, I observed to be covered with reeds or booths.

I observed upon the terraces of all the houses in Feik, a small apartment called *Hersh*, formed of branches of trees, covered with mats; to this cool abode the family retires during the mid-day heat of summer.—*Burckhardt*, p. 280.

#### THE CAMEL—*Job* ix. 26.

They are passed away as the swift ships.

What enables the shepherd to perform the long and circuitous journey across Africa, is the camel, called by the Arabs, *the ship of the desert*.—*Bruce's travels*.

From the Southern Intelligencer.

#### HINTS ON PUBLIC WORSHIP.

1. Feel that it is a great privilege to be allowed to draw nigh to God in his sacred house, which may be to you, if it is not your own fault, "the gate of Heaven." If you feel thus you will not make trifles or worldly concerns an excuse for not going, or for going late, nor will you fail to take a deep interest in what passes.—You will not be a mere spectator, like some who do not even deserve the name of auditors. Remember that instead of your honouring or profiting God by condescending to go to church, He honours you, however great, by permitting *you* to go; and that you must account for the privilege in every instance.

2. Go in when you arrive at the house. Do not profane the Sabbath, and affront the sanctuary, by standing in its open doors, which invite you to enter in and be saved, and talking with any body or every body you meet, or staring out of countenance, those for whose feelings you ought to have some regard, but whom your brazenness often compels to resort to the use of a veil. The opposite fault, viz. that of coming late, direct from

the Post-Office, is a violation of the Sabbath, and belongs therefore to another place.

3. Whispering, nodding and bowing to your acquaintance, and all restlessness before or during service prove not only indisposition to the business but inattention to the manners of the place, where God is the centre of regard and the sole object of affection. "The Lord is in his holy temple, let the earth keep silence before him."

4. Keep awake—The invention of ministers has been exhausted in the vain efforts to rouse the attention of their flock; and the politeness of some flocks has been so far exhausted that they now regularly take, in great numbers, their morning and evening nap. We have some among us, who never fail; and Hogarth's celebrated picture of the sleeping congregation is a faithful likeness of some assemblies I have lately seen. I dare not smile on such a subject. It is awful to think where those may wake who sleep in the sanctuary. If awake, they might hear and be induced to accept the offers of mercy. Closing their ears and eyes, they sleep on in indifference, sleep on perhaps to ruin.

5. Do not smile or laugh at any awkward circumstance or improper act that may occur. If the clerk make a blunder, half the assembly will be seen ready to burst into laughter. This is childish, and betrays a dreadful state of heart. He who feels a just reverence for God,

His house and His worship, will be pained, not amused on such an occasion.

6. Take a full share in his sacred employments of the place; join in the praise and prayer. Let your thoughts and your eyes be under command. Let every act of worship engage your heart and every portion have your cordial Amen attending it as it rises to Heaven. Sing with the Spirit and with the understanding. Listen to nothing that may be said or done by other inattentive persons during worship. Forget yourself and all other mortals, and let your soul be sweetly and devoutly absorbed in the business of the place. Regard not what other mortals think of you. Do nothing to be seen of men.

7. Avoid, as you come out, the distraction of thought, the oblivion of all you have heard, which will be produced by salutations, by lounging about the doors, and by entering into worldly conversation. To do these things, is to erase at once whatever impressions may have been made on your memory, or heart.

8. Set yourself diligently to improve what you have heard. Are you above this? Better stay at home; to go to church in order to see and be seen is to offer the sacrifice of fools. Better stay at home, I repeat, you only "treasure up wrath" by going thus. Did you hear any thing admirable and good? How inexcusable to starve with rich provisions before you? Did you

observe some defects in the sermon: would you then be so weak as to refuse *all* nourishment, because at a table *some* of the dishes did not please you? If you would improve the means of grace, lay aside criticism, at least on the Sabbath. Spend as much time in conversing and meditating on the subject of the discourse, as many pass in canvassing its faults or beauties. Carry the subject in your thoughts, till it has influenced your prayers, your resolutions, and your life. If these hints are taken, you will find growing reason to say, of the house of God. "It is good for us to be here," and that "a day in His courts is better than a thousand common days."

### GOOD NEWS.

(Continued from page 126.)

PITTSYLVANIA CO, VA. Sept. 30th.

The good work of the Holy Spirit appears to be spreading and increasing on every side; there are hopeful appearances in ten or twelve Churches in the Roanoke district. Numerous congregations attend preaching on every day of the week, but more especially on the Sabbath; uncommon attention and solemn anxiety are conspicuous in every assembly: the meetings are solemn indeed, but cannot be said to be noisy. The stubborn hearts of sinners seem to be humbled, and their lofty looks bowed down; while penitential tears copiously flow from numbers. The scene is sometimes intermixed with sudden shrieks

and bitter lamentations from deeply distressed souls.

On Sunday, Sept. 21st, fourteen young converts were admitted to Baptism in Lower Banister Church. The solemn ordinance seemed attended with very visible and striking effects on the numerous assembly who attended to behold the willing disciples of Jesus following the example of their Lord.—Straightstone Church about twelve miles north of Banister, admitted 21 candidates to Baptism on the same day.—Several other of the Churches in which the good work is progressing have received a few. May God increase his work until the whole earth be filled with his Glory.—Amen.

From the Columbian Star.

### REVIVALS OF RELIGION.

A gentleman in Mansfield, Con., has communicated to the editor of the Christian Secretary, an account of the rise and progress of the Baptist Church in this town, together with a brief statement of the late work of grace in that region. The Church was formed in 1809, of 38 members, under the ministry of the Rev. Joshua Bradley, now established in Middlebury New York. In 1810, the Rev. Jonathan Goodwin became their pastor, and has laboured with them ever since, in much harmony and love, and amidst an almost continual revival. Additions were every year made to the church. The Lord is now pouring out his Spirit upon that place. All denominations

in the town share largely in the work. About 200 have already obtained hope in the Redeemer, and others are inquiring. Mr. Goodwin has baptised seventy-four since the 18th of May last.

Since the church was constituted, 225 have been added, 35 dismissed, 10 excluded, and 17 have died, leaving their present number 202. This church, in connexion with a respectable society, have a large well finished meeting house, standing in the centre of the town. The society was formed, and the meeting house was built, previous to the formation of the church. But in no case has there been the least jar or contention between the church and society since they were constituted.

A correspondent, in Raleigh, N. C. writes, that, during the past year, there has been a precious work of grace in Liberty, Wake County. 40 have been added to the Baptist church; and though the work seems nearly to have subsided several are still under serious conviction.

For the Hepzibah church also, the Lord has done great things. The good work commenced about two years since, at the meeting of the Raleigh Association in that place. It still continues, and the heavenly flame seems to be spreading into the region round about. The whole number baptized and united to this church during the present revival is one hundred and eighty two.

The church at Cross Roads, Wake County, has shared more largely of the good Spirit. Sinners have been made to cry for mercy, and large numbers have found it in the blood of a Saviour. "By grace are ye saved." Seventy have already been baptized & added to the church.

### COLONY AT CAPE MESURADO.

It is pleasing to learn, that the unfavourable rumours respecting this colony, originating either in mistake or in sinister designs, are unfounded in fact. A letter from Dr. Ayres, the Agent, dated July 22d, states, that although sickness had prevailed, only eight persons had died. The disease may fairly be attributed, in a considerable degree, to the want of proper shelter from the weather. Houses will soon be erected, and there can be no doubt, that the colony will, with proper management, and with the blessing of God, succeed in the accomplishment of its object. Every new settlement must encounter difficulties. Half of the emigrants, who landed at Plymouth, in December, 1620, perished before spring; and the disasters which attended the first settlement of Virginia are known to every one, who is acquainted with the history of his country. The following paragraph, from a Petersburg (Va.) paper, conveys to our minds strong evidence, that the colony is destined, and eminently fitted, to furnish a prosperous and happy home for

multitudes of the blacks of this country :

One of the free coloured persons who left this town for Africa some time ago, returned here on Friday night for his family. He speaks in the most enraptured terms of the native country of the blacks, describing it as the garden spot of the world, whither every freeman of colour should immediately repair. This statement we had from the person himself, who is an intelligent man, and possessed of considerable property. His representations, and the anxiety manifested by him to return to Africa, will doubtless have a powerful influence on his coloured brethren, many of whom, we should suppose, now that their fears are removed, will prepare to join their comrades in their native land.

#### MAHOMET.

The following brief notice of the life & conduct of this great imposter, is taken from a scarce book, attributed to the Abbe de Boufflers, the first edition of which was published at Amsterdam, in 1761. It is intended by him to exhibit the passion of ambition united with a heart that has no feelings of veneration for truths of the most sacred kind ; and, in order to attain the pinnacle of its wishes, will countenance a false representation of religion even to the dying hour. The narration is as follows :

“ Mahomet was the son of a Pagan and a Jewess, both of

whom had sprung from the very dregs of the people ; their poverty prevented them supplying him with an education. His childhood was consequently neglected, and the only things he in all probability acquired, (the fruits of wretchedness) were abstemiousness, and vigour of body. The daily wants to which the poor are subject, ordinarily leave but little time for reflection ; consequently, there is not much food for passions ; notwithstanding every thing in active minds serves as a stimulant to inflame the feelings. A fortunate circumstance placed Mahomet in a rich Arabian merchant's house, and he dying, Mahomet married his widow. By this marriage he suddenly became possessor of immense wealth, which his master had left.

“ The seeds of ambition with which he had been born, sprang up in his heart on obtaining this unexpected fortune. At first he only proposed to aggrandize himself ; but the spirit of conquest having seized him, he was chiefly anxious to fulfil this desire : however, they both seemed to be worthy his pursuit, and he studied every way to accomplish his ends. Treason, perfidy, murders, sacrilege, and robbery of every description, excited in him no remorse. He viewed them only as a greedy conqueror. He trampled upon justice and humanity, regarding them only as the offspring of weak and timid minds, which not being capable of great or e-

levated undertakings, are sensible to pity only, because they feel how they themselves need support. He put himself at the head of a band of robbers, by whose aid he ravaged Arabia; the expectation of booty increased his banditti, and daily his dominion enlarged; his success spread terror around, and very soon he became master of an immense extent of country. But arms alone were not sufficient for the preservation of his power, over a people whom he had subdued through fear. He felt the necessity of adding imposture to tyranny, in order to strengthen his empire, and he suggested a system of religion that assured to him the blind obedience of the people whom he had conquered. The few principles he had imbibed when un-

der the influence of his parents, ought to have raised some remorse when he was contemplating the impious part he was about to play; but when ambition is carried to its highest pitch, every object is sacrificed to this unbridled passion, and even the most sacred things are abused, when it is believed they may prove instrumental to aggrandizement." "To accomplish his purpose, he employed an heretical Jacobite—a true Nestorian Monk, and a Jew, to assist him in writing his 'Koran' a most extraordinary composition, full of absurd and sublime ideas, mixed together without order or method. By this disorder and irregularity; he flattered himself the divinity of his mission would be established.

(*To be continued.*)

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#### THE FULFILMENT OF PROPHECY.

The fount is open'd from whose streams  
Celestial life, and knowledge spread;  
The sun hath ris'n, whose radiant beams  
Restore the sick, and raise the dead.

And nought their glorious course shall check,  
Till Earth with moral verdure glows,  
Till they, her desert wilds shall deck  
With blooming Eden's deathless rose.

That Mighty Angel, to whose hand  
The Everlasting Word is given,  
Waves its broad wings o'er sea and land,  
And soaring cleaves the vault of heaven.

And say,—shall aught oppose his flight?  
Aught dim with clouds his flaming scroll?  
No! not till truth, with holy light,  
Shall visit every human soul:

Not till blest Peace shall spring to birth,  
Till Hatred sheath his useless sword,  
Not till the nations of the Earth  
Become the kingdoms of the Lord.